



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

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HARMONY

Listen to the song of Life.

Store in your memory the melody you hear.

Learn from it the lesson of harmony.

There is a natural melody, an obscure fount, in every human heart. It may be hidden and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope and love. * * * So deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly within yourself. Look for it there; and, once having heard it, you will more readily recognize it around you.

—*Light on the Path.*

This quotation, from an ancient Egyptian teaching, given out within recent years to the Western world, is but a re-presentation of a world-old truth. The teaching had, however, somewhat slipped out of sight, as it were, in modern times—dating from the Mediaeval Age in Europe—during which the recognition of the beauty of man's innermost nature, his inherent divinity, was obscured. It was during the Middle Ages that the conception of the Vicarious, or substitutionary, Atonement became the predominant teaching of the Church.

The consequence of this teaching was that the thoughts of men were turned away from that self-reverence which results from the recognition of the inner union with divinity, and were turned toward self-abasement—the “miserable sinner” and “worm of the dust” attitude, from which so much of the sin, the inevitable result of ignorance, and consequent suffering, of the Middle Ages resulted.

Now, however, with the cyclic sweep of the world into an era of clearer light, of truer understanding, men are beginning to comprehend something of the truth of the statement of the early Christian mystic, St. Paul: "Know ye not that the Spirit of God dwelleth in you" (1 Corinthians III: 16).

To intellectually comprehend a thing, however, to accept it as a fact, sincere though that acceptance may be, is not necessarily to make of that fact a thing of pragmatic value, of practical application in daily life. Let us consider, therefore, how this fact of man's inner divinity, of the divine possibilities locked within the heart of each, may be brought home, as it were, to every man and woman, may so transform life that its melody may be heard by each in this incarnation—not merely dreamed of as a far-off possibility, either in the life after death, in subtler spheres of the universe, or in some future incarnation.

In order to gain this knowledge, this consciousness of God and the harmony of life which such consciousness brings, many are willing to spend all they possess, both of worldly goods and of strength, of time and of energy, in its pursuit. Wise is this earnest desire in the seeking of that which is beyond all price, but unwise often are the methods pursued in the seeking.

The realization of indwelling divinity is something which, ultimately, each soul must find for itself. That which is so earnestly desired by the spiritually aspiring can not be gained through books alone, though much that is useful and inspiring may be gained through judicious reading. The well-read man is seldom the bigoted or intolerant man. But in addition to reading, however wisely chosen, many steps are necessary. The realization of the divine immanence—which means a conscious dwelling in divine harmony—will never be found by seeking it on the mental side alone, any more than it may be found by seeking it on the emotional side alone. Intellect and intuition must ever be co-workers; one the help-mate of the other, representing the masculine and feminine elements, in the synthesis of which is found completion or perfection.

Realization of this most profound of truths—the at-one-ment of God and man—comes to different natures through different channels. Well has it been said, in that same occult manual previously quoted, "Each man is to himself absolutely the way, the truth and the life." The more earnest the aspirant, the more fully does he realize the truth of this saying; the more willing is he that each should follow the line of his own development, knowing full well that eventually all lines will converge at the center—a center that will hold within itself all the truth, the beauty, the wisdom, that have, through different aspects, been partially manifested along each of the lines of development.

Recognizing—as he must, if he has developed Discrimination, that first pre-requisite for definite spiritual progress—the necessity

for individuality in the method of spiritual development, the aspirant not only does not attempt to enforce upon others his own methods, but also he knows that, in his own case, he can not follow blindly the methods of others. He must find the light for himself. At this point—where he finds that others may point out the way, but can not give him that for which he longs—he realizes the truth of the old Hebrew admonition, "Commune with thine own heart and be still."

Be still—cease running hither and yon, seeking teachers; cease strife, on inner and outer planes. Become, verily, "as a little child," open-minded, serene, with a heart free from envy, hate, malice and all uncharitableness. Then—and only then—will speak the Voice of the Silence, whispering that wondrous old, yet—in its personal application—ever new, secret of the intimate oneness of the soul with God, the source of its being, its Father, in very truth, in the bosom of whom it ever remains. This inner realization once attained, all life has new meaning, new beauty.

The man in whom this new consciousness has been born knows that St. Paul also knew most fully whereof he spoke when he referred to "God in whom we live and move and have our being." Such a man knows that he exists upon earth only in order to be a manifestation of that God of whom he is a conscious part. This consciousness guides him in all his relations with his fellow-men—those other "divine fragments" who are struggling side by side with himself.

He who in innermost consciousness realizes that he lives and moves and has his being in God has found the secret of harmony, as also he has found the secret of peace. No external impact, no circumstance of life, however apparently unfortunate or undeserved, can affect his inner serenity, for he knows that each has some needed lesson to teach, each comes to him just at the time that it does, not only because some past action of his own has produced just this sequence, but also because the circumstance, however superficially painful, may be used for the more rapid perfecting of his character, for rounding out into more perfect symmetry some hitherto unsuspected weakness or limitation. To be in harmony with the divine means to harmonize the vibrations of all the lower vehicles with those of the Real Self. He who is able to do this realizes the truth of the saying "the kingdom of heaven is within you."

Conscious realization of divine sonship, or at-one-ment, brings with it absolute tolerance, and genuine, unostentatious love for all that lives and breathes—this, not because tolerance and love are regarded as a self-imposed duty, but rather because they spring, unstriven for, in the heart that is at one with the Divine heart.

All organizations struggling, however feebly, toward the light, and all individuals are seen to have their place in evolution. All are notes, as it were, in the divine harmony, which lacking any would be incomplete.

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If thou wouldst have aught of good, have it from thyself. * * * Faithfulness is thine and reverence is thine; who, then, can rob thee of these things? Who can hinder thee to use them, if not thyself? * * * Where shall I seek the Good, and where the Evil? Within me,—in all that is my own.

—*Epictetus.*

At Home

The President of the O. E. S. is at home to friends—both members of the Society and others who may wish to consult her—every Thursday afternoon from three to five o'clock, at her apartment, 51 The Gladstone, 1423 R street, N. W., Washington, D. C.

CONCERNING MEMBERSHIP

There are now two degrees of Corresponding Membership, as well as the degree of Active Membership, in the O. E. S. The regulations and privileges of the several degrees are suited to the advancement of the students in each.

For detailed information apply to Secretary O. E. S., 1443 Q Street, N. W., Washington, D. C.

PINS AND PENDANTS

The Symbol of the Society, in white, blue and gold, has been most artistically fashioned into an emblem suitable for wearing by either men or women. This may be had in both pin and pendant form.

For price list, address Secretary O. E. S.

BOOKS BY THE PRESIDENT OF THE O. E. S.

To all students of the occult, also to those whose interest in this direction is awakening and who wish to approach the subject from a well-balanced, non-sensational point of view, we recommend the books recently published by the President of the Oriental Esoteric Society. These are WHAT ESOTERISM IS, paper 35 cents, cloth 50 cents; FIRST PRINCIPLES OF ESOTERISM, cloth \$1.00, limp yellow leather, \$1.50; THE WAY, daintily bound in paper, 10 cents.

ASTROLOGICAL FORECAST

(For Lunar Month beginning April 17.)

The New Moon of the month is a total eclipse.

Eclipses have an important influence upon mundane affairs, as also upon the individual's destiny.

Being the first following the Vernal Equinox it is still more important, and will have serious effects generally. It is not especially good for the Exchequer, or any prominent matter of business. Railroads will experience much agitation, Socialists will be stirred up, and there will be much excitement from many varied directions. Complications are denoted and great care is urged in every direction.

Scandals, disgrace in high life and places and much double-dealing are to be feared. Much unpleasantness and personal recriminations are denoted. This is also likely to excite great crimes, and much suffering will ensue.

Our benevolent Jupiter is the only one to redress the ominous directions, accordingly benefits can be looked for, especially to those born under his power and interested in religious matters. This lunation is not good for vegetation nor landed interests.

Mercury, in square to Neptune, forewarns all who are interested or employed in Institutions.

Paris will also suffer greatly from this eclipse, and the outlook in general is not favorable.

Ben-Aziel,

270 Martense St., Brooklyn, N. Y.

THE O. E. LIBRARY CRITIC

Those who have seen the issues which have thus far appeared of the bi-weekly *O. E. Library Critic*—the publication of which was begun last September—know that it contains something more than book-reviews and book lists. While these are important—and valuable—features, yet the editor of *The Critic* takes up for discussion—often in connection with the review of a book upon a certain line of thought—topics of contemporary interest to every thinking man and woman, as well as to the Esoteric student. Subscription to *Critic*, alone, 25 cents a year.

Both THE BULLETIN and *The Critic* will be sent to new subscribers for one year upon receipt of \$1.00.

The Oriental Esoteric Library is the largest of its kind in the world. Orders, whether for loan or sale, are filled with business-like promptness and precision of method. "Yoga is skill in the performance of duty" is one of the fundamental precepts which governs the management of the Library. In addition to its large "loan" and "for sale" lists, the Library will promptly secure for purchase any book requested.

MEDITATION

For the week beginning Sunday, April 21, the subject for noon-tide meditation is Teacher and Pupil.

In the consideration of this important theme, discrimination is ever to be borne in mind, the discrimination which bids one steer, intellectually and emotionally, the middle course and avoid extremes in any direction.

In no relation of life is this avoidance of extremes more carefully to be taken into consideration than in that between Teacher and Pupil. On the one hand, the apotheosis of the personality of the teacher is to be avoided, for the highest and noblest is but a channel for the promulgation of Truth.

On the other hand, there is equally to be avoided the attitude of personal arrogance—that which would deny that any teaching of value could come through an exterior channel. Well has Emerson said, "The secret of the true scholar is this: Every man I meet is my master on some point, and in that I learn of him."

The true Teacher is he who is *educator*, rather than instructor; that is, he draws out from his pupil the latter's latent capacities, and trains these along their natural line of development, and does not attempt to force upon the pupil, "pour into" him (as the derivation of the word "instruct" connotes) his own ideas and points of view. Nor must it be forgotten that higher than blind obedience to any external authority, however high, is obedience to the mandates of one's own conscience.

The "light that lighteth every man that cometh into the world" is the one ever unfailing beacon to be followed in the morass of apparently conflicting duties and lines of action.

TEACHER AND PUPIL

1. No man is your enemy; no man is your friend; all alike are your teachers.
2. Blessed is the man who can and does learn from every other being.
3. Do not submit yourself to the personality, or the personal will of another; obey because the God within recognizes the Divine Truth in the words of another.
4. The crucial point with most of us lies in the choice of a teacher. We look for perfection, forgetting that our object is to learn, not to judge.
5. We can learn from the mistakes of others even more than we can from that which is always just and perfect.
6. When we have learned all that one teacher can teach us, we shall be led to another, and so on, ever upward and onward.
7. When the disciple is ready, the Master is ready also.

PARENTS' PAGE

Of all the questions that are received by the Editor of the Parents' Page from perplexed mothers, none are more frequent than those in regard to Eugenics.

One of the encouraging signs of the times—just now evident on every hand to the student who is able to see below the troubled surface—is the interest that men and women of the present generation are taking in the practical betterment of their kind, even when efforts in this direction necessitate personal self-sacrifice.

The science of Eugenics—a term first used by Sir Francis Galton—is a science which demands just this subordination of personal self-gratification of the moment for the sake of permanently improving the human species. Incidentally it implies a new sense of responsibility to human offspring.

Every child has a right to be well born. That this may be the case, marriage must be considered as a means to this end, as well as a means to the end of personal intimate companionship on the part of the two "contracting parties." No man or woman has a right to marry one who is not fitted to become a parent, whether this unfitness be moral, mental or physical. As parenthood, rightly understood, is the greatest privilege in the world, so does it, consequently, involve the heaviest responsibilities. Not only is fitness for motherhood and fatherhood, on the part of the two parents, to be considered, but also the conditions under which the little body—that which is to be the temple of an indwelling ego—is conceived and guarded during gestation.

An undesired child should never be brought into the world. No more cruel handicap could be placed upon a child than that of ushering it into the world unwanted on the part of either parent. No amount of kindness bestowed upon it in after life can compensate for this initial injustice. That this has so frequently occurred in the past has been due to ignorance concerning parenthood and its responsibilities, rather than to intentional selfishness or cruelty. Fortunately now a much more wholesome attitude is taken by the modern woman, as well as by the modern man.

The necessity for the education of women in matters pertaining to their own health and to the health and well-being of the future generation is being recognized by educators of every country. In one of the Western universities of America an elective course has been planned recently for the women students on the rearing of babies. As soon as the course was announced, forty students immediately expressed a desire to enter the classes.

A book on the subject of Eugenics deserving thoughtful consideration—whether or not one agrees with all the author's conclusions—is called "The Problem of Race Regeneration." It is written by Havelock Ellis, the well-known English psychologist, and can be ordered through the Oriental Esoteric Library.

THE PLACE OF PEACE

'Tis not in vigils long and cold
That peace will most abound;
Where love and usefulness unfold,
The greatest peace is found.

The place of peace and quietness
Exists amid the strife,
The noise and tumult, or the stress
That speaks the busy life.

Peace comes to birth amidst the storm;
It is no hot-house flower
To grow amid caresses warm
And perish in an hour.

Its roots are deep, its branches spread,
It is a mighty tree
Beneath whose shade the nations tread,
Yea, all humanity.

The heart made strong through discipline,
Where love and truth increase;
The heart where God abides within—
Here is the place of peace.

—*Ariel.*